

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WE'RE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. XI.

GARDINER, MAINE, FRIDAY, DECEMBER 23, 1831.

NEW SERIES, VOL. V.—NO. 51.

PUBLISHED EVERY FRIDAY
BY SHELDON & DICKMAN,
PROPRIETORS.

WILLIAM A. DREW.—Editor.
From the Religious Inquirer.
A SERMON,
By L. F. W. ANDREWS.

SHIBBOLETH AND SIBBOLETH.
TEXT.—"Then said they unto him, Say now Shibboleth, and he said Sibboleth, for he could not frame to pronounce it right. Then they took him and slew him at the passages of Jordan."—Judges, xii: 6.

In the contest between the Gileadites, led on by Jephthah their captain, and the "men of Ephraim" (as recorded in the book of Judges) the latter were defeated and scattered. Those who had escaped the slaughter of battle, it was naturally supposed, would desire a safe retreat from the scene of their discomfiture, into their own country. To prevent this escape, the conquering party pre-occupied the passes over the river Jordan, in order that they might there finish the work of death which had so successfully been commenced on the field of victory; and to guard against the possibility that the Ephraimites, might, by similarity of language and external appearance, elude the vigilance of the sentinels placed at the passes of the river, every one who wished to pass, was required to pronounce the watchword "Shibboleth" before leave was granted. This word was selected, because it was well known to the Gileadites that in consequence of some impediment in the speech of the Ephraimites, the latter were unable to pronounce it exactly as did their opponents. By saying "Sibboleth" instead of "Shibboleth," they betrayed themselves to be none other than Ephraimites, and were consequently slain. Thus, the havoc was complete, "forty and two thousand of them being slain at that time."

We take it to be a position which will be disputed by few believers in divine revelation, that "all scripture given by inspiration from God, is profitable for doctrine, for reproof, for correction and for instruction in righteousness." If such be the fact, marvel not at the subject we have selected on this occasion. From the fact recorded by the inspired penman it may be possible for us to draw such reflections and make such application of that portion of history, as will be profitable for us, in one or other of the ways noted by the apostle.

The example set by the Gileadites of old, when engaged in the extermination of their Ephraimite enemies, of establishing a certain watchword, by which their opponents might be discovered, and thereby exposed to their relentless warfare, seems to have been a model for the imitation of the professedly christian world, ever since. It has been the practice of nearly all religious sects, since the days of the apostles, to endeavour to promulgate their peculiar notions and creeds by violence and force of arms, if it could not be accomplished by other means. They have established certain watchwords or bailing signs, indicative of certain standards of faith, to which all were required to assent, or suffer for their nonconformity at the stake or in the dungeon. The individual who would not pronounce the Shibboleth of the dominant sect, was doomed to the faggot and the flame, or the more ruthless sword. The passes of the spiritual Jordan were guarded by the sentinels of bigotry, superstition and fanaticism; and he who had not the talismanic sign of the hydra-headed monster, had no escape. Look at the conduct of the Jewish high priests, scribes and Pharisees. Was it not the withering spirit of persecution in these men, which heaped ignominy upon Jesus of Nazareth, and finally brought him to a painful death upon the cross? Our Saviour did not acknowledge their creeds, did not bow to their dogmas, and had not their password; and he suffered in consequence. The same spirit of persecution brought reprobation, imprisonment and death to the disciples. Stephen was stoned to death, calling on God;—John was beheaded,—James was destroyed by the sword, and Paul was scourged and imprisoned.

Tracing the page of history a little further, we shall find that the state took the church under its special protection. From the third to the fourteenth century, popery overspread the civilized world. A dark and merciless superstition hovered like a cloud over the human mind. The Bible was to the people a sealed book. "The light of private judgment was annihilated." The priests at the altar thundered out their own maledictions and anathemas, instead of the blessings and the hopes of the gospel of peace. The watchwords of this dark period were the "infallibility of the pope"—"transubstantiation"—"general indulgence"—and "purgatorial pains for those who were not of the true faith"; and he who dared to breathe his suspicions against these points of doctrine, was branded as a heretic, excommunicated from the church, and consigned over to remorseless woe.

The celebrated reformer, John Wickliffe, was the first who set at defiance the submissions of the pope, and dared to think and write against the errors of the age; and though he was not slain because he had not the Shibboleth of catholicism, some thirty years after his death his opin-

ions were condemned by a grave council of bishops and deacons—his mouldering bones were raised from their sepulchre, burnt and thrown into the brook of Lutterworth! Thus did the rulers of the church express the malice of their hearts against the unconscious remains of man who had dared to question their infallibility! How contemptible the revenge! How impotent the triumph! John Huss of Bohemia, and Jerome of Prague, were the next distinguished martyrs to the spirit of catholic persecution. They acknowledge not the creeds of the dominant sect, and were burnt alive for their unbelief. The former was stripped of his sacerdotal robes by priests appointed for that purpose, was deprived of his university degrees, and had a paper crown put on his head, painted with devils and the word *Hereticorum* inscribed thereon;—thus ignominiously attired, he was led to the stake; his body burnt to ashes, and his ashes thrown into the Rhine. And why? because the Gileadites of the day were the prevailing party, and he was an heretical Ephraimite, who would not pronounce their Shibboleth! So of Luther, Melancthon, Calvin, and others. They were all denounced and stigmatized as heretics. But mark the issue. When they had gained the ascendancy over popery, they set up certain creeds and opinions, to which they required the ascent of all, and in their turn, denounced and stigmatized those who differed from them; yea, not only denounced them, but hunted them like outlawed banditti to prison and to death! The *lex talionis*, or the unchristian law of retaliation, was put into fearful requisition by the Protestants, against all who opposed their peculiar notions. The poor Anabaptists, a sect which arose about that period, as well as the Catholics, now became the persecuted class, and with the strong arm of power directed by the blind zeal of fanaticism, what else could be expected than the universal distress, and almost the universal extermination of the offending minority! Neither age nor sex was spared in the indiscriminate havoc. Joan of Kent, a female of mind and excellence, was doomed to the flames by the Protestant archbishop Cranmer, because she believed not the doctrine of the Trinity. A German Anabaptist was sentenced to the stake, because she would not believe that the Father only was the "very God." And Michael Servetus suffered death over a slow fire of green wood, because he had not the same faith with his murderer, John Calvin.

So it was in the days of the *Reformation*, so called, (a reformation of opinions without a change of practice,) and so it has been ever since. Persecution, cruel as the grave, and relentless as death, has ever pursued those who have had too much independence to subscribe to articles of faith which their consciences and understandings could not approve. Our "Pilgrim Fathers," even, although they had fled the mother country to escape the persecutions of Episcopacy, and preferred to encounter the dangers of the wilderness and the treachery of savages, rather than yield their rights of conscience to fashion or popularity, very soon exhibited the same ruthless spirit themselves. Witness the imprisonment and punishment to death, of the peace loving, and christian Quakers, the burning of witches, and the denunciation of all those whose faith and conduct did not square with the bigoted notions of Salem selectmen, or Boston deacons! It was this spirit that dictated the famous *blue laws* of Connecticut, which prohibited food or lodging to be given to a Quaker, Adamite, or other heretic, and even stopped the kiss of maternal affection, as it was about to be imprinted on the lips of childhood, because, forsooth, it was the sabbath day! And is this spirit yet stayed in its ruthless career? Have not the different sects, each some favorite dogma, some peculiar creed which are passwords to their favor and affection? Has not each christian denomination some mystic word which unlocks the doors and opens the hearts of the *initiated*, but which is wrath and enmity to the Ephraimite, the *uninitiated*? The time has passed, it is true, in our land, when any are called on to test their faith by the rack, the gibbet, or the flames. The dungeon and the torture have no terrors for us; but the same spirit which has ever put those engines of bigotry and superstition to work, yet lives, and is at this day exerting its withering influence upon the moral face of this fair country. Let any one look abroad, and witness the uncompromising character of sectarianism in our land, and he will not fail to discover that the spirit of persecution yet exists in all its pristine malignity. Where is that fellowship of the christian community which gives evidence of the prevalence of the pure and peaceful principles of the gospel? Where is that friendly respect for the opinions of one another, which is indicative of the spread of christian charity and general benevolence? All are swallowed up by the horse leech rapacity of sectarianism and proselytism. The duties of social life are neglected.—The flower of natural sympathy is turned from its course, and contracted and selfish notions are entertained, instead of the comprehensive precepts and expansive benevolence of the religion of Jesus. Fanaticism, wild and desolating as the sirocco of the desert, and as poisonous as the dead-

ly *upas*, even now, is sweeping over our land, bringing a desolating blight upon all that is fair, and green, and beautiful in the moral creation. The whirlwind of bigotry and superstition is yet pursuing its devastating course from north to south, and from east to west, rooting up alike the tender floweret, and the sturdy oak, and laying waste the fair fields of reason and intellect.

An inquiry into the cause of these evils is one of interest to every philanthropic bosom, and comes home to every human heart; for who so insensible to their baneful effects, as not to wish their cause investigated, and if possible, removed? Who so truly dead to the happiness of his fellow creatures, as not to wish that the genius of persecution should be stayed in its career? To a reflecting mind, it will readily appear, that this spirit is diametrically opposed to the principles of christianity as set forth by the head of the church. Christianity, it is true, has been charged with the waste produced by the demon of persecution; but let it not be said that such is really the truth of the matter.—

Let it not be said that because men professing christianity indulge in wickedness, that vice is the legitimate effect of true piety; but rather should we seek for the cause of the evil in the hypocrisy of profession, or in the peculiar system professed. And here we are not liable to err, if the subject is examined dispassionately. If men act in accordance with their belief, and the rule is good that we should "judge the tree by its fruit," we are able unhesitatingly to pronounce on the character of the opinions entertained, from the effects uniformly produced. There is no fact better established than this, that the conduct of mankind is the result of their opinions, modified by circumstances; and the creeds of the different denominations of christians are nothing more than a summary of their opinions, and are, therefore, in some degree, the source or foundation of their conduct. If, therefore, we discover any peculiar spirit prevail, or particular line of conduct pursued, by various classes of professing christians, who differ on many points of faith from one another, the cause of this agreement in spirit and conduct, must be sought for in those articles of faith, or those opinions which are common to such classes. It is unphilosophical to ascribe two different causes to one and the same effect; and we cannot, therefore attribute any conduct which is common to many sects, to the difference between those sects, more particularly if their difference of opinion is on minor unessential points, and their agreement is upon a major and essential one. From such premises, just conclusions may be drawn.—

What then, we would ask, has been the prevailing sentiment of the professedly christian world, during the dark ages and subsequent to them, up to the present hour?—What particular tenet of faith has been common to all the different sects, (with one or two exceptions,) which have ever existed on the earth? What sentiment is it, which is the alpha and the omega, the beginning and the end, of the popular systems of religion at the present day?—To these queries there can be but one answer. All will admit that the sentiment of "endless punishment" for the impenitent of the human race, is the most prominent one which is common to those systems of religion (so called) which have prevailed most extensively in the world, and even yet are the most popular. The Calvinists and Arminians, though they cannot interchange the Shibboleth of *election* and *freewill*, can equally well pronounce the password of "endless damnation."—

"They here meet upon the level and part upon the square." Nor are the Catholics the Lutherans, the Baptists, the Quakers, the Covenanters, the Episcopalians, nor any other denomination, excluded from their right hand of fellowship in this particular. They can all unite in one grand bailing sign, one grand "Shibboleth." The millstone of endless damnation drags all their systems down to the bottom of the abyss, leaving the other commingling fragments of their temples, to float like vanity upon the surface. With them all, religion has lost one of its greatest ornaments and assistants, if the fear of an endless hell is removed out of view. Disputed they have, and dispute they will, about the shadows of a shade—about matters which have no more important difference than there is between Shibboleth and Sibboleth; but

With these facts looking us in the face, can we for a moment doubt that in the prevalence of this sentiment is to be found the proximate cause of that spirit of persecution of which we have made mention? Can it be a questionable thing, that to this awful doctrine, must be attributed much of the evil which has existed on the earth—much of that spirit which seeks to exterminate whatever does not square with the bigoted notions of a *patented few*? There can be no doubt on the subject, in the mind of any honest enquirer. Reasoning from effects to their cause, or *a posteriori*, the fact is clear that the doctrines of partialism, which are the joint property of different denominations which

have at various periods wielded the sword of persecution, are the principal causes of those events. By reversing the order of reasoning, and arguing from cause to effect, or *a priori*, the same satisfactory conclusions are the result. Let us test the principles on this ground also, keeping in view the premises before laid down in regard to the influence of opinions on conduct.

And what do these classes believe?—One class believes that God, by a sovereign decree of his own will "from all eternity," elected some of the human family to endless bliss, and reprobated the rest to endless condemnation. A disciple of this school believes himself to be one of the favorites of heaven, that he has been selected and distinguished above his fellows, by the sovereign act of Deity, without any merit of his own. And what are the effects of his belief? Will he not love those whom he supposes God loves, and hate those whom he supposes God hates? Will he not conceive that those to whom God has not imparted his grace and salvation are unworthy of his favor and affection likewise? Will not this belief contract the best feelings of his heart, instead of giving him enlarged views of divine goodness, and imparting feelings of universal benevolence towards his fellow men? Will that man be better qualified, by his limited views of the benevolence of Deity, to fulfil the injunction of our Saviour, "love thy neighbor as thyself?" Would not the belief of his being an *elected* and privileged person, give him more exalted views of himself, and cause him to look down with pride upon his less fortunate neighbor, and virtually say to him "stand by, for I am holier than thou." Surely the natural effects of such a belief would be developed in precisely this manner, if it is permitted to have its natural influence upon the conduct. And what is more, he has indeed acknowledged the truth of the principle, in the sentiment entertained by many of this class, that they think they will be able to look down from the battlements of heaven and view with complacency, their children, friends, and neighbors suffering the torments of the damned in hell. If they can thus think they will have pleasure, after they have gone to the abodes of bliss, can we suppose their conduct would be different here upon earth?

Yet another class of mankind believe that their meritorious works give them a title to heaven and happiness. They spurn the idea of election as taught in the Calvinistic school, and declare that salvation is free to all who will accept the gift bestowed, and the covenant of redemption is universal, and designed for the benefit of all. The foundation here laid is broad enough on which to construct a temple sufficiently capacious for the whole human family, and were the sentiment to stop here, contracted and bigoted notions would not be the result of its belief. Unfortunately however for this scheme, the great Creator and infinite architect of this foundation, thought proper to declare a contingency in the construction of the edifice, viz: that finite man should build the superstructure himself, on the basis established. And what is the result? The majority of mankind being *totally blind* from birth, cannot see how to work correctly, and the minority are in no better situation, until their blindness has been removed by the great Master Builder. They are then enabled to build up as much of the wall of *good works*, as will secure their own protection; and they can look up on their still blinded neighbors, as a set of reprobates, to whom Deity has not thought proper to give vision, and because of this neglect of the great Supreme towards the majority, and favor to the minority, the latter conclude that the former are undeserving of God's goodness; that they are vile sinners and heretics, the objects of everlasting wrath and condemnation. They hence look upon themselves as better workmen than their neighbors, and not in accordance with their aristocratical pretensions. The result is precisely the same as in the case of him who believes in *election* from all eternity. The advantage and pre-eminence are gained, it matters not whether by the decree of Jehovah alone, or by the combined efforts of the Creator and the creature. The same limited and contracted views are the consequence; the same spirit of hatred and persecution results from either sentiment. These two great systems embrace all others, and by consequence, the effects of those not particularly noticed, will not vary except in degree. We have it thus settled, therefore, that the doctrine of endless misery does tend to keep up the spirit of persecution in the world, and that it has been the main cause of all the evils of this character ever experienced. And yet the tale is not half told! Who can calculate the sum of human misery produced by this cause operating on the more humane feelings of our bosoms? Who can estimate the aggregate of human wretchedness every day experienced, from the awful reflection, that our dearest relatives and friends may be sporting on the brink of perdition, ready to launch away into an abyss of despair? Who can realize the sum of mental anguish which wrings the sensitive bosom on viewing a beloved friend about to embark on a shoreless eternity without a ray of hope to gild the murky prospect? Look

at you heart stricken mother, watching in withering suspense the ebbing out of the spirit of a beloved child, uncertain whether it will be born on angel's pinions to heaven, or dragged by demons and angels of darkness to the gloomy prison house of hell! Is it not enough that the dear object of her love should be lost to her upon earth, that the hopes of maternal affection should be withered and crushed in the bud, without adding to the utter desolation of her soul, the unwelcome assurance that the farewell she is about to bestow upon her offspring may be an eternal adieu?

And is it of no use to check this *com-fo*rtless, soul destroying sentiment? Is it of no consequence to soothe the brow of sorrow—no use to pour into the wounded spirit the consolations and the hopes of the gospel of truth, a gospel which is indeed "good tidings of great joy to all people?" Is it of no importance that the veils of fanaticism and superstition should be torn aside, and the light of a glorious immortality be brought to the view of the departing sufferer, and the disconsolate surviving friends? Ye advocates of the horrible doctrine of endless misery! Go out into the world and witness the wreck you have caused, the moral blight you have inflicted upon all that is noble, and pure, and beautiful in creation! Go visit the asylums of the insane, and view the victims you have immolated on the shrine of a blasphemous system! Go and read the fatal scroll of suicidal history, where is enrolled in characters of blood, the fate of sensibility, the destiny of genius, and the blight of beauty; and if your souls do not sicken at the sight and turn with horror from the appalling spectacle, your hearts must be harder than the granite of your hills; a hardness which the arm of omnipotence alone can subdue!

The effects of a belief of the contrary system of doctrines, viz: universal good will and universal salvation founded on the impartial and unchangeable goodness of our Father and God in heaven, are at once peaceful, great and glorious. The individual who looks upon his Creator as a God of love, and the kind Father of all intelligent creatures, is naturally excited to love him because of his beneficence to himself and his brethren of the human family. This love which is excited in our minds by beholding the glory, beauty, and excellence of our Creator's character, is the very essence of true piety.

We will go yet further. The belief of the doctrine of the impartial goodness of Deity, is the reverse of a belief of the partial system in its effects upon our conduct towards our fellow men, as it is a belief in that gospel which is "peace and good will" to all men. It is impossible in the very nature of things that a sincere belief in the doctrine of universal benevolence should lead to persecution or ill-will. The distinctions and partialities of other creeds and opinions is not known in the system of universal grace. The whole family of mankind stand upon the same footing, all being under the protection of a kind Father and benefactor, who sendeth rain upon the just and unjust, and whose mercy is over all the works of his hands. The *veriest sinner* that ever lived, is recognized by this system as the "prodigal son," whose return to the happiness and friendship of his father's house, is the subject of the anxious and affectionate solicitude of all his brethren. For him the "fatted calf" is ready for the slaughter, and the sound of music and rejoicing greet the penitent's return. And, unless interrupted by the complaints of a self-righteous elder brother, love pure and disinterested pervades over the happy scene. This is the only system which recognizes the attributes of Deity and preserves unimpaired his infinite wisdom, power, goodness, and truth. It is the only system which is based upon the foundation laid by Christ himself, viz: "Love to God and our neighbor," on which "hang all the law and the prophets."—Throughout this system the very spirit of christianity manifests itself in all its force and moral energy. It extends the olive branch of peace, and the clangor of strife is hushed to silence; it touches the superstitions of the heathen, and the cruel ear of Juggernaut is stayed in its progress; it breathes its philanthropy over the world, and the cruelty and the oppression of bigotry and intolerance vanish like the mists of the morning; it binds up the bleeding wounds of persecution, and anoints with the health giving balm of life and salvation; it dispels the gloom of the grave and surrounds the tomb with a halo of immortality, bright, glorious, and beatific!

What matters it my friends, if we cannot pronounce the Shibboleth of self-styled orthodoxy? Let others set up what standards and creeds they may—let them frame what confession of faith they please, and guard with a faithful sentinel's attention the passages to and from their camp, yea, let them, if they please, continue to use "eternal damnation" as their principal motto, we, who have the *Bible* for our standard, and *Universal Salvation* on our banners, need not fear what man can do unto us. Let the storm of persecution howl over our heads—let the tongue of slander sport with our good names, and the finger of scorn point in derision to our temples of worship—let the curses and anathemas of partialism be hurled at our devoted heads, and we be denounced as those who bring

in "damnable heresies," it matters not as far as we are concerned. When reviled, let us revile not again, but imitating the example set us by our Lord and Master, let us "dog unto those who despicably use and persecute us"—let us "walk worthy of the vocation wherewith we are called" and "let our light so shine before others, that they seeing our good works may glorify our Father who is in heaven." To the wrathful and the persecutor, let us say, in the language of Jacob of old, "Cursed is their anger for it is fierce, and their wrath, for it is cruel, oh my soul come not thou into their secret—unto their assemblies, mine honor, be not thou waited."

THE INTELLIGENCER.

"And Truth diffuseth her radiance from the Press."

GARDINER, FRIDAY, DECEMBER 23.

PARENTAL DUTIES.

The responsibility resting upon parents is a great and serious one. To their charge are committed young intelligences whose future attainments and characters are to be essentially determined by the treatment they receive in early life. How vast and important then is the duty which parents owe to their offspring! Like as in the hands of the potter, by judicious treatment and a proper cultivation, they may be made vessels of honor; by improper management or neglect, they may become useless—nay pestilent members of Society, bringing down, at length, the gray hairs of their parents with sorrow to the grave. "Train up a child," says Solomon, "in the way he should go, and when he is old he will not depart from it." The converse of this, is also true.

We fear there are few parents who realize the extent of the responsibilities which rest upon them; and fewer still who are suitably qualified to "bring up their children in the nurture and admonition of the Lord."

It seems to us that too little attention is given by heads of families to this subject—to little effort made to acquaint themselves with the best methods of discharging the duty which they owe to their offspring.

Just coming into life, with every thing new around them, they are capable of receiving any impression—

for weal or for woe—which is given them. To their parents they naturally look for instruction and for example. What they teach, they receive as true; what they do, they regard as the highest sanction for their own course of conduct. Innocent and confiding, they look to their natural guardians for the supply of their mental as well as bodily wants. Every step is noticed, every word watched, every look interpreted. With minds forever active, they are constantly receiving impressions which will influence them through life.

Under such circumstances, circumspection on the part of parents is of very great importance. Nothing should escape them which may make a false or an injurious impression upon the mind. No passions should be betrayed, which we would be unwilling to see cherished in the juvenile bosom. No example, either of language or actions, should be set, the imitation of which we should reprobate in youth. Patience—constant, unweary patience, too, is indispensable in the parental character. Peevishness and pettiness are fatal to the dispositions of children. Forbearance, also, and a spirit of kindness should manifest itself on all occasions. Paul, though he had no children himself, was well aware of an important parental duty, when he said: "Parents, provoke not your children to wrath." Obstinate and perverse dispositions may require the rod, but in ninety nine cases out of a hundred more may be effected by tenderness and affection, combined with firmness, than by threatenings and the lash.

Whether children are naturally constituted with dispositions and capacities essentially different, or whether the subsequent difference which appears, is owing to very early impressions—the causes of which were unnoticed by parents—are questions which we shall not attempt to debate in this place. But of this we are satisfied; that the dispositions of more children are rendered perverse and untractable through the misconduct of parents, than are made so by any law of nature. We never knew a family, where scolding and whipping were the order of the day, which enjoyed much mutual confidence, respect or affection. On the contrary, those will be found the most happy, obedient and promising, where the law of kindness hangs from the lips of parents. We would not command an excessive indulgence. This is an error as fatal as excessive severity. Parents need firmness in enforcing their rules. These—when considerably settled, must be as the law of the Medes and Persians which altereth not. "Parental lies"—things which are accounted quite pardonable and perhaps witty—never should be countenanced. However trifling the subject of it may be, an untruth uttered by a parent—a threat unfulfilled, a promise not redeemed—is a direct encouragement to a course of equivocation and falsehood in the child. In every thing parents should study to keep truth, simple, intelligible truth on their side.

These remarks might be extended to a great length. We choose not, however, to weary the reader with a long article. What we have said is on a subject which deserves the attention of every parent. *If your child is not what you would have it to be, instead of accounting for the evil by charging it to Adam or to an inherent obstinacy—charge the whole sum of it to yourself, and set about a different course of example and of discipline.* This is a strong remark; but we insist upon it there is more justice in it than some may be willing to allow.

We can't conclude this article without remarking that the chief duties of the nursery devolve upon mothers. From the necessities of the case, these are continually with the younger members of the household; and from them all the earliest and most lasting impressions are received. When we realize how important it is that mothers should be qualified for their sacred charge, we cannot but perceive the necessity of female education. And yet, how few are there, that enter the wedded state, who are qualified, either by their habits or attainments, to lay the foundation for greatness and excellence in a future generation!—

Scarcely ever was there a greater or an eminently good man, who could not boast of an intelligent and sagacious mother. And few arrive to any amiable distinction, whose juvenile years were debased by ignorant and prodigal parents.

NEW SOCIETY.

We are pleased to learn that a Universalist Society has recently been formed in Solon, Somerset Co. Me. Dr. Wellington has been invited to preach to these brethren a part of the time.

MORMONISM.

While, according to an old proverb, "every generation grows wiser and wiser," each age leaves behind it some distinguishing monuments of its own ignorance, credulity or folly to excite the pity or contempt of that which succeeds it. While we laugh at the errors of our ancestors, we hasten to furnish cause to our successors for a similar homage. What strange vagaries are chargeable to our species! What a strange thing is the history of the human mind!

All our readers have doubtless heard of a new sect which has arisen in the western part of New York and the adjacent counties of Ohio—a region fertile in fanaticism, religious, political and anti-masonic, which professes to have discovered a new Bible and to be governed by its precepts. All, however, are not so well acquainted with the circumstances of its origin or the golden hopes held out in the Mormon religion. A correspondent of the Salem Gazette, now travelling in the West, who has made himself acquainted with his subject, has furnished that paper in a communication dated Marietta, Ohio, Nov. 16 quite a circumstantial and amusing account of this sect, which appears to have increased numerically to a considerable extent.—

We have thought it might not be uninteresting to our readers to receive, as a part of the history of the times, which it becomes us to record, an account of this people. We give it in the language of the Salem correspondent. It will be perceived that Mormonism is but a variety of the species of modern revivals—with slight shades of difference between it and other varieties—certainly not greater than exists between the Caucasian and the Malay varieties of the human race.

We have for some time been wondering to what extreme revivalists among us could proceed next; but have at length concluded that, like their Mormon brethren, they "too may e'er long resolve to collect their members together and leaving the abodes of civilized life, proceed on a crusade to some 'holy land' in the far West."

You have heard of the Mormons; newspapers have given detailed accounts of these fanatics, but perhaps their origin is not so well known. Mormonism is the fruit of religious excitement in this quarter, combined with roguery, ingenuity and ignorance; frequently operating successfully on those who ought to know better.

The inventors of this species of fanaticism are very simple personages, and were unknown till thus brought into notice.—

They are old and young Joe Smith, one Harris, a farmer, all of New York, and one Ringdon, a sort of preacher, from Ohio, with several other infatuated, cunning hypocrites. Old Joe Smith was once a pedlar, and possessed all that cunning shrewdness and small intrigue characteristic of that description of persons.

He had a smooth tongue, was a ready story teller, full of anecdotes he had picked up in his peregrinations, and had been more fortunate in picking up materials for his tongue than for supplying his purse.—

He at one time set up the manufacture of gingerbread, but on the fall of that article failed in business. Young Joe was an idle, strolling, worthless fellow, although he afterwards flourished so largely in the Mormon religion. He was, however, the son of a Yankee pedlar, and brought up to live by his wits. Harris, whom I have mentioned, was considered as a substantial farmer near Palmyra, of a wild imagination, full of passages of scripture, had heard and seen much of the extravagance of the day produced by modern revival meetings, and believed fully in the wonders and miracles wrought on these occasions.

The Smiths had conceived the idea of getting rich by some short cut: the usual expedient of digging for hidden treasures was hit upon. Having heard many wonderful stories of men getting rich by digging and stumbling upon chests of money on the shores of New England, the fellow succeeded by his oratorical powers, in exciting the imagination of a few auditors, and made them so anxious to possess themselves of these hidden treasures, that at it they went with shovel and spade, excavating the ground in many places between Canadagua Lake and Palmyra. These excavations are still to be seen in many places. They continued their labors until, at length, one of the party, tired of a laborious and unsuccessful search, spoke of a person in Ohio, near Painsville on Lake Erie, who had a wonderful facility in finding the spots where money was hid, and how he could dream of the very spots where it was to be found. "Can we get that man here?" asked the infatuated Smiths. "Way," replied the other, "I guess as how we might by going after him; and if I had a little change to pay the expenses, I would go myself." Away they went, some to his farm and some to his merchandise, to gain money to pay the expense of bringing the money dreamer from Ohio. The desired object was at length accomplished, and Ringdon the famous Ohio man, made his appearance. He had been a preacher of various religions, and a teacher of almost all kinds of morals. He was experienced in all sorts of camp-meetings, prayer-meetings, anxious meetings and revival, or four-day meetings. He knew every turn of the human mind relative to these matters.—

He had considerable talent and great plausibility. He partly united with the money diggers in making an excavation in what has since been called the "Golden

Bible Hill."

These were times and these are a people admirably suited to the promulgation of a new Bible and a new religion. Such fanatics as these, were the murderers of Morgan. In such times and under such circumstances, was bred the Mormon religion.

In this age of wonders, the cunning ex-

preacher from Ohio suggested to the mon-

ey diggers to turn their digging concern

into a religious plot. It was therefore

given out that a vision had appeared to

Joe Smith, that there was deposited in the

hill I have mentioned an iron chest con-

taining golden plates on which was engraved the "Book of Mormon." These engravings were said to be in unknown characters, and were deposited there by a wandering tribe of the Children of Israel, before the Christian era. It was now given out that young Joe Smith was the chosen one of God to reveal this new ministry to the world—to be the second Messiah to reveal to the world this word of life, and to reform it anew.

So Joe, from being an idle, lounging fellow, became a grave, parson like man, with a respectable looking sort of a black coat, and with the salvation of the whole world upon his shoulders. Old Joe, the ex-preacher and several others, were the converts to the new faith, which they asserted was foretold in the Bible. But Harris was undoubtedly a true convert, and the first man who gave credit to the whole story. He was the Ali of the New-York Mahomet. Ringdon the preacher knew well how to work upon the credulity of a people already excited to religious enthusiasm. His aspect was grave and contemplative, and he could quote abundance of scripture to prove his assertions. This ex-parson is no doubt the author of the book. It is full of strange narratives, in the style of the scriptures, and appears to evince some ingenuity.

A fac-simile of the characters on the golden plates was carried to Dr. Mitchell, by Harris. The Dr. gave some learned observations on them, but wiser heads than he were employed in the translation. Harris raised money on a mortgage of his farm, and got the translation printed at Palmyra. The book came out to the world, and the diggers soon found they had not dug for money in vain, for by its precepts money could be raised in a twinkling from the new converts, who were daily flocking to the new standard. Another revelation now came upon them. The prophets were directed to lead the way to the promised land, a place near Painsville, Ohio, and subsequently to some place on the Mississippi river, where they have adopted some of the worldly views of the shakers, having formed a sort of community system. The roads in Trumbull county were at times crowded with these deluded wretches, with their wagons and effects, on their way to the promised land.

The infatuation of these people is astonishing beyond measure. Husbands tear themselves from their wives and such of their families as refuse to go, and wives deserting their husbands, to join the infatuated clan. A respectable physician of Trumbull county, who informed me of the latter proceedings, also informed me of several instances where the sick have died refusing medical aid, persisting in the belief that faith in the Mormon religion would save their lives. That he actually had been called in cases of the last extremity, where their faith had finally failed them.

—

BENEVOLENCE.

It is the duty of the good man—the practical Christian—to seek out objects of want and supply their necessities. It is not enough that we wait for suffering to present itself at our very doors, before we are reminded of our duty to relieve the distressed." Jesus Christ, our great Exemplar, "went about doing good."

"When the ear heard me," says Job, "the I blessed me, and when the eye saw me, it gave witness to me; because I delivered the poor that cried;

and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not, I searched out."

The present inclement season of the year furnish

extensive opportunities, for the exercise of the virtue

of benevolence. Though we and ours may be com-

fortably protected, there are many around us who are compelled to suffer in solitude—perhaps in cold neglect.

"The poor ye always have with you." Most

of the meritorious poor are too modest to make their real condition known. An innocent ambition keeps the tale of their sufferings from the world, locked up in their own bosoms. All such should be "searched out," and their pressing necessities supplied. No

good man can with approbation in his own sight or

that of his God, draw around the social fireside these cold evenings, or retire to his rest at night, and reflect

with no practical concern upon the sufferings of his less fortunate neighbors. The common law of humanity, no less than the precepts of his religion, require it of him, that before he offers his nightly homage to Makers, he be able to reflect upon his obligations fulfilled to the poor. It is not enough that we provide for our own; Christianity demands that we remember and relieve those who have none to help them.

At the present time no article is more generally

needed by the poor than fuel. Accounts from all our

principle cities and towns represent this article as un-

usually scarce and dear; and no doubt much suffering

is experienced for the want of it. In Portland a So-

cieties exists, constituted chiefly by the members of the

Universalist meeting, the design of which is to supply

the deserving poor with wood as their necessities may

require it. We know of no Society more useful or

praiseworthy than this. Such might advantageously

be formed in most of our large places, and would un-

questionably be the means of doing great practical

good. The arrangement is, we believe, to expend at

a favorable season, the contributions bestowed by the

benevolent, in procuring wood, which is carefully se-

cured in the care of a responsible officer till the time

of want arrives. It is then, under the direction of a

Committee, distributed amongst the meritorious poor

—particularly destitute widows—without regard to

sect or party, according to their necessities. Many a

blessing has come upon the Portland Wood Society

for its reasonable and christian liberality.

—

NEW PUBLICATION.

"Faith and Unbelief. A Discourse delivered in the

Universalist Church in Hartford, Ct. Oct. 30, 1831,

by Lewis F. W. Andrews. Text, 1 John v. 10, 11.

We have received a copy of the above, and been great-

ly edified in the perusal of it.

ANECDOTE.

Br. Rayner relates a pleasant anecdote illustrating the power of pertinent texts to persuade people of the truth of orthodoxy. It is as follows; we copy it from the Inquirer.

Some years since, not far from the town of Portland, Me. lived a poor man, noted for one of the infirmities of human nature, viz. he was addicted to the practice of taking what did not belong to him. One night he entered a barn under the operation of the above named infirmity, and was severely bitten by a dog. Well, he went limping about for many days, without disclosing to any one the cause of his lameness, or the manner in which he came by it. He finally went to the minister of the parish, (orthodox, we suppose) and told him he wished to join his church. The minister, surprised at the application, asked him what had come across his mind, to lead him to reflect upon so serious a subject. The penitent told him that a certain passage of scripture had occurred to him, and for a good while had given him great concern and trouble. The minister asked him what was the particular passage, that had brought him to such serious consideration. Why, said he, "It is that text which says, 'A dog will bite, a thief at night.' The minister replied that such a passage was not to be found in the Bible. 'I don't know, (said the man) where you'll find it, but I can declare it's true.'

—

PENOBSCOT CONFERENCE.

This Conference of Universalists will meet in Hamp-

den on the last Wednesday of January next.

—

CHRISTMAS HYMN.

Praise God! praise God! one song of praise,

Let every earthly creature raise,

Once more to hail the blessed morn,

On which our Saviour, Christ, was born.

—

ANON.

—

ing to Collier, (Dictionary article *Calvinism*) that God has created the greater part of mankind on purpose to damn them, independent of his foreknowledge of their prevarications or sins. In his Inst. 1. 3. c. 23, he says, "Men, by the free will of God, without any demerit of their own, are predestinated to eternal death." 2dly. That God is the author of all sin, L. 1. Inst. c. 13. n. 1. L. 3. c. 23. n. 8. Though Calvinists, as far as I can learn, disclaim this last mentioned tenet of their founder, yet it would be difficult, if not impossible, for them to show that it does not follow as a corollary from the declaration contained in their standard catechism, that "God has foreordained whatever comes to pass," &c. 3dly, Calvin denies the freedom of the human will, L. 2. Inst. c. 4. 4thly, He maintains that all sins are mortal, even the first motions of concupiscence, before the will consents, and that the best of human works deserve damnation. Ross's *View of Religion*, pp. 236, 237. 5thly. That God requires of us nothing but faith; he asks nothing of us but that we believe, In Joan 6. Rom. 1. Galat. 2. 6thly, That the will of God makes all things necessary. Inst. 1. 3. c. 23. Hence, if it be the will of God for instance, that a murderer should be punished, the same will lays him under a necessity of committing the crime for which he suffers! And yet the Mirror eulogizes Calvin, and intimates that the catholic religion is "wicked," and "corrupt!" Admirable consistency!

Of Calvin's bible, Molinaeus says, "Calvin makes the text of the gospel leap up and down. He uses violence to the letter of the gospel, and adds to the text."

The same cruel and intolerant spirit which animated this reformer, seems to have infused itself into the breasts of his early followers and disciples. Claiming toleration for themselves, they denied it to others. The truth of these assertions will be substantiated in a series of communications upon the subject of *Persecution*. It is really surprising that any Calvinist who professes an acquaintance with the history of his sect, should have the hardihood to reproach catholics with intolerance. It is equally surprising that men of intelligence can be found at the present day, who can eulogize, in the face of authentic history, the characters of such men as Luther, Cranmer, and Calvin. What opinion would the public form of a writer who should offer a panegyric upon such men as the notorious Cochrane, or the Rev. Mr. Weems, who was committed to the State Prison at Charlestown, (Mass.) for the crime of theft? Would not such a writer be considered as offering the grossest insult to the intelligence, as well as the moral feeling of the community? Yet the same papers which would publish, without the slightest attempt to palliate the crimes of the last mentioned men, hold up to us others whose lives were blackened with crime, as almost spotless saints. The imperfections of the latter, we are gravely told in effect, were more than cancelled by numerous redeeming virtues. What an outcry, Mr. Editor, would be raised throughout our land from every press devoted to the cause of Calvinism, should a Catholic writer attempt to palm off *Gardiner* and *Bonner* upon the public as pious and exemplary men! We catholics acknowledge their characters to be indefensible. Why then should not Calvinists be equally candid? Why should they persist in heaping praises upon men, whom, for the credit of human nature, we should all wish, had never existed? We do not complain of the historical truth that is communicated to the public, but of that which is withheld. Let the whole truth be promulgated throughout our country in respect to the true characters of the reformers, and of *Gardiner*, *Bonner*, &c., let the real doctrines of the catholic church be fairly stated, and a seal would be put upon the mouths, and the pens of those who would be otherwise employed, who now for the purpose of defaming and misrepresenting our religion, are almost continually offering the incense of praise to the memories and pretended virtues of such men as Luther and Calvin. Public sentiment would no longer sustain them in ascribing to the catholic church tenets and practices, which so far from being conformable to her doctrine, are in direct opposition to it. Such infamous calumnies, for example, as that indulgences are licences to commit sin, would cease to grace the columns of papers styled "religious," and of whose titles, the term "christian" forms a part.

PENNSYLVANIA SENATOR.—The Legislature of Pennsylvania have elected Hon. George M. Dallas of Philadelphia, a Senator to represent that State in the Congress of the U. S. to take the place of Gen. Berard, resigned. Mr. D. is a son of the late Hon. Alexander J. Dallas, one of Mr. Madison's Secretaries.

CANDIDATES.—The "National Republican," National Convention, which assembled in Baltimore last week, unanimously put in nomination Hon. Henry Clay of Kentucky as a Candidate for President, and Hon. John Sergeant of Pennsylvania for Vice President. The Convention consisted of about 160 Delegates from seventeen States. There are now three candidates for President regularly before the people. Gen. Jackson, Mr. Wirt and Mr. Clay.

Sunday last, was the most tedious cold day we have ever had to experience. Having occasion to ride seven miles, to meet an appointment, facing the wind, our "experience" was indeed a bitter one.

So cold a December as the present, was perhaps never known in this region. Severe winter weather commenced about four weeks ago, and has continued with little alteration ever since. Happily however we have had in the mean time tolerable sleighing.

We have now taken a cursory view of some of the most prominent events in the life of, as well as some of the principal

theological opinions that were maintained by Calvin. It may not be amiss to recur to the closing scene of the mortal existence of a man, on whom, in the opinion of some,

"Heaven's own spirit fell." He died of a complication of distempers. Under his sufferings, we are assured by his friend Beza, he evinced a christian patience. But this account of Beza is contradicted by the testimonies of three other writers, the two first of whom were Lutherans, and the third a Calvinist. Bolsec, Schluselburg, and Herennius. Bolsec says, "On his death-bed [citing also the testimonies of those who attended Calvin in his last illness] let Beza or whoever pleases, deny it: it is however clearly proved that he cursed the hour in which he had ever studied and written: while from his ulcers and his whole body proceeded an abominable stench, which rendered him a nuisance to himself and to his domestics, who add, moreover, that this was the reason why he would have no one come and see him." Bolsec adds, that Calvin died in despair, blaspheming God and invoking the devils. If it be objected to the testimony of Bolsec, that "having been an object of persecution on the part of Calvin, he may be suspected of prejudice against him," it should be recollected that Schluselburg draws an equally frightful picture of his last moments, and Herennius himself declares, that he was an eye witness of Calvin's tragical end, and that he died in despair, &c.

When we take into consideration the testimony of authentic history, on the one hand, to the lives and actions of such men as Luther, Cranmer, and Calvin, and listen, on the other, to the praises of their admirers, we can hardly refrain from exclaiming, in reference to the latter, in the language of the poet, with some little variation.

"Alas! their dazzled eyes
Behold these men in a false glaring light,
Did they but view them right, they'd see them black
With murder, treason, sacrifice and crimes
That strike the soul with horror but to name them."

A ROMAN CATHOLIC.

*Letters to a Prebendary p. 135.
†Pope.
‡Life of Calvin.
§Theolog. Calv.
||Liberale de vita Calvin.
¶Tragedy of Cato.

To be continued.

ERRATA.—In the communication signed *A Roman Catholic* in the *Christian Intelligencer* of the 9th inst. last paragraph, 5th line, for *to embrace* read *embraced*. In the same paper of the 16th inst. in the communication signed as above, first paragraph, 13th line, 1st word, for *in, read* read—5th paragraph 11th line, for *slanderer*—paragraph 6th, for *Lingard* read *Lingard*—The following mark should have been attached to the words *Henry the Eighth*—last paragraph third line from the concluding one, for *the read* their. Other inaccuracies which escaped the attention of the writer in preparing his communication for the press, are not very material.

THE CHRONICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, DECEMBER 23, 1831.

CONGRESS.—This body has commenced its session under circumstances favorable to an attention to business. Much of an important nature must come before it this winter. As a State, Maine feels deeply interested in the order which may be taken on the subject of our North Eastern Boundary. On the call of the Senate, the President has already communicated to that branch of the National Legislature, all the facts in his possession relative to the arrest and imprisonment of the Madawaska citizens.

Thus early in the session it is not to be expected that it can be in the power of the public journalist to communicate to his readers intelligence of much important business acted upon. For several weeks after the opening of Congress, the business is in a state of preparation by appropriate Committees. When these report, the subjects digested by them will come regularly before Congress. Then the reader may expect rather more interesting than it is yet in our power to communicate.

MAINE LEGISLATURE.—The Legislature of this State will be assembled in the new State House at Augusta, a week from Wednesday next. The Legislators will find a splendid building, elegantly fitted up for their accommodation. It is not expected that any business of unusual interest or importance will come before the Legislature this winter.

PENNSYLVANIA SENATOR.—The Legislature of Pennsylvania have elected Hon. George M. Dallas of Philadelphia, a Senator to represent that State in the Congress of the U. S. to take the place of Gen. Berard, resigned. Mr. D. is a son of the late Hon. Alexander J. Dallas, one of Mr. Madison's Secretaries.

CANDIDATES.—The "National Republican," National Convention, which assembled in Baltimore last week, unanimously put in nomination Hon. Henry Clay of Kentucky as a Candidate for President, and Hon. John Sergeant of Pennsylvania for Vice President. The Convention consisted of about 160 Delegates from seventeen States. There are now three candidates for President regularly before the people. Gen. Jackson, Mr. Wirt and Mr. Clay.

Sunday last, was the most tedious cold day we have ever had to experience. Having occasion to ride seven miles, to meet an appointment, facing the wind, our "experience" was indeed a bitter one.

So cold a December as the present, was perhaps never known in this region. Severe winter weather commenced about four weeks ago, and has continued with little alteration ever since. Happily however we have had in the mean time tolerable sleighing.

We have now taken a cursory view of some of the most prominent events in the life of, as well as some of the principal

says the Almanack, "make hay while the sun shines." This being interpreted means, "sled your wood while the snow lasts."

FIRE—CAUTION. On Tuesday last a sled load of hay took fire in Water-street and was entirely consumed. This singular accident was occasioned by the common but reprehensible practice of throwing ashes into the street. Ashes containing live coals had been thrown down near the hay-scales and without being noticed a sled load of hay was driven over them, and stopped the hay thus brought in contact with the fire, was soon in flames. Had the wind been high the burning hay would have been exceedingly dangerous. Throwing ashes out of doors is at all times very dangerous except it is certain that they contain no fire and we hope the accident of Tuesday will prove an effectual caution to all who need it, not to be quite so careless with ashes and fire.

TREASURY REPORT.—The total estimated receipts of the year, are \$28,000,000, and the total estimated expenditures of the year, \$30,967,000.

The imports for the year ending on the 30th of September, are estimated at \$97,032,858, and the exports at \$80,372,536; of which, \$62,048,233 were domestic, and \$18,324,833 foreign products.

The Duties which accrued during the first three quarters of the present year are estimated at \$27,319,000; and those for the fourth quarter at 6,000,000. Some deduction, however, will be made from these before they can reach the Treasury, on account of the reduction in the duties on Coffee, Tea, Cocao, and Salt, by the acts of the 20th and 29th May, 1830, and which may be estimated to affect the duties on those articles remaining in store on the 1st of January, 1832, to the amount of about 750,000.

The Secretary recommends the payment of the entire National Debt within the year 1832. The debt on the first of January, will amount to \$24,322,235 18. The estimated surplus applicable to the debt for the year 1832, will be \$14,019,548 4. In addition the government has U. S. Bank Stock, which will yield \$3,000,000; which would leave only about two and a half millions to pay the debt and all expenses attending the buying in of stock not redeemable. He advocates the re-chartering of the U. S. Bank, with some modifications—he recommends appropriations to several important purposes—among others, naval instruction—the sale of the public lands to the States within which they lie—raising the salaries of foreign ministers—the reduction of duties on articles not competing with the produce or manufacture of the United States, in doing which he unqualifiedly approves a protecting tariff—a drawback on articles used for ship building—and appropriations for improving harbors and surveying the coasts of the country.

Post Office Report. The amount of postages within the year, commencing on the 1st of July, 1830, and ending the 30th of June, 1831, were \$1,997,311 54.—The expenditures of the Department, within the same period, were \$1,935,559 36. Leaving an excess of revenue beyond the expenses of the Department, amounting to \$62,252 18.

The increase of postages within the year ending July 1st, 1831, above the amount of the year preceding, was 147,223 44.

From the 1st of July, 1830, to the 1st July, 1831, the transportation of the mail was increased, in stages, equal to 834,450 miles a year. On horseback and in sulkies 134,252 miles a year. Making an annual increase of transportation equal to 968,702 miles beyond the amount of any former period. Many routes have also been improved, by substituting stages for horse mails, to the annual amount of 363,321 miles. The total annual increase of stage transportation from July 1, 1830, to July 1, 1831, was 1,196,774 miles.

On the 1st July, 1831, the annual transportation of the mail was in stages and steamboats 10,783,343 miles; on horseback and in sulkies 4,743,344 miles.—Making the whole annual transportation equal to 15,468,682 miles.

Other improvements are determined on, in which remote parts of the country are immediately interested: among them are, the establishment of a regular steamboat mail on the river Ohio, between Guyandotte, in Virginia, Cincinnati, in Ohio, and Louisville, in Kentucky; to form a daily connexion with the line of post coaches from Washington, and from Richmond, in Virginia, to Guyandotte; and the improvement of the route to a daily line between Macon, in Georgia, Mobile, in Alabama, and New Orleans, so as to constitute a daily intercourse between New Orleans and the Atlantic cities, and with a despatch of 12 days between New Orleans and Washington. These two improvements are already in a state of progress.

The Farmer.—The Farmers have a fine season to gather their crops; to make up their apples into cider; to bring their wheat to market and lay in their stores. There are some men who pretend to be farmers—who plough and hoe, and sow and harvest;—all these things are done well enough. But when cold winter is sifting his snow flakes about their ears, spend their time in sleigh riding—at taverns—at shooting matches, and make a dozen Christmases and New Year's during the winter. What is the consequence?—Their flocks and herds are attended by boys, or not at all; the top rails of their fences are burnt off until the boys reach the ground; their orchards, garden, nursery, are browsed and destroyed; their low wet meadow land, trodden up by cattle and rooted up by swine. About the

important Decision. The Superior Court of New Hampshire, in an action, *Heirs vs. an administration*, ordered an item of \$3, for spirituous liquors, furnished at an auction sale of personal estate, to be struck out of the account. The Court observed, that it was putting an enemy in the mouth to steal away the brains."

Gen. James McKay, the member elect from Wilmington district, North Carolina, has resigned his seat in consequence of ill health.

APPOINTMENTS.

Br. E. WELLINGTON will preach next Sunday in Solon, and on Sunday the 1st January in Belgrade. Br. N. C. Fletcher will preach next Sunday in Waldboro'.

first of April such a farmer finds his cattle just able to rise alone; his sheep dying with disease, his barn empty; his cribs empty, his granary—. The man seems to come to himself; he goes to work like a slave, to put his ground under fence, and to prepare his lands for the plough.

Such a man is not a farmer.

If the picture is true of any farmer, we hope the Temperance Society will give him an Almanac.—Rochester daily Adv.

Melancholy and Distressing Accident.—

On Thursday last about 4 o'clock in the afternoon a daughter of Mr. Stephen Glazier of Lincoln, seven years of age, while engaged in stirring some meal into a pot of potatoes with her back towards the chimney, her clothes caught fire, and although her screaming brought her father and mother almost immediately to her assistance yet, before they could sufficiently subdue the fire she was literally burnt to a crisp. She died the same night at 10 o'clock perfectly sensible, free from pain, observing to her mother, don't weep for me I shall soon be well enough.—Fredericton Gazette.

On Sunday morning, alderman Cebra was informed that there was a little boy sitting on the deck of the brig Elizabeth & Esther, lying at the old slip almost in a state of nudity. On going down there he found it was true. His name was Jos. Carr, aged 12 years; he had been kept on deck by the captain, during this severe weather, as a punishment. On going down at the forecastle, a scene still worse presented itself.

The Cholera.—A letter from Hamburg, dated 20th October, received last evening states that the whole number of cases which had occurred there, of the cholera, up to that time, was 160—deaths 86, but few had recovered. The number of new cases daily averaged from 40 to 50, and rather increasing. All communication with the interior had been cut off, and much interruption to business was expected. The disease was confined chiefly to the low and dissolute.—Boston Gazette, Dec. 17.

MILLEDGEVILLE, Tuesday, Nov. 29. In the Senate, on Saturday, Mr. Nesbit laid on the table a resolution offering a reward of—thousand dollars, to be paid by the Governor, to any person or persons arresting and bringing to trial, under the laws of the State, the editor or publisher of the Liberator; or any person or persons who shall utter, publish, or circulate, within the limits of this State, the said paper or any other paper, circular, pamphlet, letter or address, of seditious character.—Georgiaian.

Fashion.—When says a modern tourist, will the ladies of Europe, and of England in particular, reject the absurdity of French fashions, ingeniously contrived to give apparent bulk and roundness to the diminutive and scanty figures of Parisian belles, but extremely disfiguring to the full and finely moulded proportions of British beauty.

The Salem Register states that on Wednesday the grtier part of the harbor was a solid sheet of ice. Many of the oddest citizens never recollect the harbor closing so early.

A fire happening at a public house, one of the crowd requested the engineer to play against the wainscot; but being told that it was in no danger, I am sorry for that, said he, because I have a long score upon it, which I shall never be able to pay.

A correspondent of the New York Daily Advertiser states that the influenza was so prevalent among the members of Congress, that it was difficult to transact business on the 7th inst.

As an evidence of the rapid increase of our commerce with foreign nations, the Washington Globe adduces the following fact, viz: That during the navigation season of this year, fifty United States merchant vessels have taken in cargoes of iron at the single port of Gottenburg, and sailed for the United States.

Mr. J. Q. Adams stated in a few remarks in the House of Representatives, that "in the society of Friends, it was his firm opinion, there was as much human virtue, and as little of infirmity and error, as in any other class on the face of the globe."

Two seamen belonging to the brig Emerald, lying at one of the wharves in Bangor, on the night of the 30th ult. placed a vessel of burning charcoal in the cabin where they slept, and closed the doors. In the morning, one of the men, Mr. Garvin, of Ellsworth, was found dead, and the other was resuscitated with difficulty. The men were warned by the captain and mate, on leaving the vessel, not to put on any more coal and to leave the cabin door open.

The Farmer.—The Farmers have a fine season to gather their crops; to make up their apples into cider; to bring their wheat to market and lay in their stores. There are some men who pretend to be farmers—who plough and hoe, and sow and harvest;—all these things are done well enough. But when cold winter is sifting his snow flakes about their ears, spend their time in sleigh riding—at taverns—at shooting matches, and make a dozen Christmases and New Year's during the winter. What is the consequence?—Their flocks and herds are attended by boys, or not at all; the top rails of their fences are burnt off until the boys reach the ground; their orchards, garden, nursery, are browsed and destroyed; their low wet meadow land, trodden up by cattle and rooted up by swine. About the

important Decision. The Superior Court of New Hampshire, in an action, *Heirs vs. an administration*, ordered an item of \$3, for spirituous liquors, furnished at an auction sale of personal estate, to be struck out of the account.

AMERICAN ALMANACK FOR 1832, Knowledge for the People, No. 3, Working-men's Companion, Excellency of the Liturgy, Thatcher's Gift to his Pupils, Girl's Own Book, second edition.

Gardiner, Dec. 14, 1831.

WILLIAM N. SPRINGER, EZEKIEL WATERHOUSE, AMOS MUZZY.

POETRY.

THE FLIGHT OF TIME.

Like the yellow harvest-moon,
Shining bright and fading soon;
Like the summer's golden sun,
Setting when his course is run;
Like the meteor, sparkling light
On the gloomy brow of night;
Such is Time! So from his wing,
He doth light—then darkness, thong:
Now 'tis sunbeams is his track,
Now 'tis starlets, wild and black;
Shedding light and life to-day,
Which soon decays away,
Having now a look of sorrow,
And a gleeful laugh to-morrow.

"Walk along Time's lengthened shore,
—Hear its waters hisp—or roar;
Now they sport along the land
Kissing all the golden sand;
Curling their white crests, the while,
Like an infant's placid smile.
—Time will tell you that the Deep
Never rots it from its sleep.
That the sunshines loves it well,
That his billows ne'er rebel.
He would thus the picture show
In its best and brightest view.

"Walk along Time's rugged shore
When his gloomy billows roar.
They will tell you that the Past,
Has its tempests, and its blast;
That their turmoil, and their rage
Ceaseth not from age to age.
In their bosom deep and dark
Crazy craft and gallant bark.
Sink, in wild and hopeless fear,
Never deeming Death so near.
—Look then to thine own gay prow,
That no rocks beset thee now!"

A SACRED MELODY.

Be thou, O God! by night, by day,
My Guide, my Guard from sin,
My Life, my Trust, my Light Divine,
To keep me pure within;

Pure as the air, when day's first light
A cloudless sky illumes,
And active as the lark, that soars
Till heaven shine round its plumes;

So may my soul, upon the wings
Of faith, unweary riseth,
Till at the gate of heaven it sings,
Midst light from Paradise;

[Anonymous.]

MISCELLANY.

MUSIC AND RELIGION.

A writer in the New England Magazine, after speaking of the pleasures and advantages of music in other relations, thus notices its connexion with religion.

"Music has ever been in close alliance with religion. In the Pagan and the Hebrew religions, the power of music was well understood by the priest, and acknowledged by the worshipper; and in Christianity, from the first hymn sung by the Saviour of the world, in company with the chosen twelve, to the present moment, music has boasted a divine power to cheer, to comfort, to support, and excite the minds of the pious. It was to the church that music fled for shelter, during those ages of uproar and barbarism, which succeeded the first establishment of Christianity upon the throne of the world, and the subsequent overthrow of that throne; and it was there, in the quiet of monastic seclusion, that her lost honors were gradually restored, and the foundations laid for those grand developments of musical genius, which have conferred an enduring celebrity upon the last century. Were not the investigation too extensive for these pages, it would be equally interesting and instructive, to trace this art from its first dawning in the discoveries of Flavianus, Bishop of Antioch, in the fourth century, through Ambrose of Milan, in the fifth, Pope Gregory the seventh, Guido Aretino, in the eleventh,—the supposed inventor of counterpoint,—the monk Hubald, John de Muris, and others, to the meridian splendor of the close of the eighteenth, when the works of the great modern composers broke upon the world, and the art seemed to have reached the very limits of improvement.

But if music owes something to the church, the church owes more, infinitely more, to music. It makes a large part of the religion of Christians of almost every communion; and it is the religious power of music, its power to kindle the feelings, to raise devotion, to calm the passions, to subdue the will, for which the Christian will ever chiefly honor and love it. That vast religious power is lodged in this art, no one can doubt who is familiar with its history. The Catholic Church has long known how to avail herself of the services of this potent ally. That Church has not been more famous for the gorgeous pomp of her numerous rites, the magnificence of her temples, her painted ceilings, her sculptured marbles, than for the unrivaled excellence of her music,—unrivaled for its power to melt and subdue the heart. Other communions have by no means kept pace with that of Rome in this department of worship. Yet, even in our own churches, imperfect as this part of the service is, there goes forth from it an influence which, as religion could ill spare, so she longs to see clothed with all that power which right belongs to it. For I would say that, if there are "tongues in trees, books in the running brooks, sermons in stones," so there are homilies of surpassing eloquence, read to the feeling heart, in those solemn strains of vocal harmony which rise from the assembled congregation, or flow from the well instructed choir. I have often thought—and I believe my own is the experience of many—that I have received a more salutary impression from the music of the choir, than from the wisdom of the pulpit. The young are particularly open to these influences. How much then is not lost to religion by the very imperfect, nay, almost rude and barbarous style in which the music of the church is so often performed?

But how much soever may be said in commendation of music, as an innocent amusement, a principle of refinement, a useful art, and even a handmaid of religion, I am aware that by many moralists it has been condemned, with the other fine

arts, as unworthy the man whose mind is influenced by the high considerations of philosophy, much more penetrated with a sense of his religious duties and relations. But, for myself, I cannot subscribe to a judgment so indiscriminating and sweeping. I would not, indeed, contend that to all or either of them the same rank should be assigned, in which we place, by common consent, the pursuits of literature and science, philosophy and religion; nor allow that the mind is innocent which finds in either of them, its chief and only good. But then, on the other hand, they are neither of them in opposition to Heaven, or Heaven's will. They all spring, as necessary results, from tastes, desires, and capacities, which the Creator has implanted. And they cannot be condemned by the reasonable man—except in their abuse—till He is condemned, who paints the rose, gilds the brilliant butterfly, spreads over the heavens the purple hues of sunset, and tunes the voice of the nightingale. Where Heaven has originated, man surely may imitate without guilt.

UNIVERSALISM IN YORK COUNTY, ME.

We copy the following account of Brother Rayner's recent visit to Standish, York Co. It is in his usually felicitous style.

"Come over—and help us."—Acts 16. 9.

At our late visit to Gorham, immediately after our lecture in the evening, there stood a man of Standish, and prayed us, saying, come over into Standish and help us. Immediately we conferred not with flesh and blood, but made an appointment to visit that place, which on Thursday last, 17th inst. we fulfilled. Standish is 16 miles west from Portland; a town in which the ministry of reconciliation—the gospel of universal grace had but once or twice been proclaimed; whilst four days meetings, and all the machinery of modern revivalism had been put in operation, to endeavor to frighten the people into religion, and deliver them from the hands of their angry Maker!! Here however, we were surprised to find, not merely a number, but a majority of the people, as we were assured, either already full in the faith of the 'common salvation,' or ready and determined to hear and examine for themselves, and judge according to evidence. The meeting was appointed for us at a part of the town called York Corner, where, (after a feeble resistance, and some contradictory statements about the boy, principally by two or three females, who had probably been instructed by their pious priest) we were introduced into the meeting house, in the afternoon, and to an attentive audience, delivered our message of good tidings—even the glorious gospel of the blessed God! In the evening we had a very full congregation, who listened with serious and eager attention to that Apostolic admonition—'Beware, therefore, lest that come upon you which is spoken of in the prophets, behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.'

Our religious devotions were enlivened by excellent sacred music, vocal and instrumental. We believe there were very few if any present but who could truly and heartily say, with Peter, at the transfiguration of Jesus—'Lord, it is good for us to be here.' After the public services we retired to our quarters at Mr. Joseph W. Laine's, where, with several brethren, we were constrained to continue our speech until midnight—teaching and persuading the things concerning the kingdom of God. We agreed to visit the place again before long, and preach a lecture or two in the Congregational Meeting House, at what is called Standish corner; where there is an equally eager desire to hear, and to know what these things mean.

It appears to us that there never were greater signs of the world's being turned upside down, than there are at present, and in a good sense of the phrase, we think it high time; for truly, both the law, and the gospel, have been made void, through the traditions, the superstitions, and the fanaticism of men.

From the Edinburgh Cabinet Library.

GENERAL ASPECT OF PALESTINE.

The hills still stand round about Jerusalem as they stood in the days of David and of Solomon. The dew falls on Hermon, the cedar grows on Libanus, and Kishon, that ancient river, draws its stream from Tabor as in the times of old. The sea of Galilee still presents the same natural accompaniments, the fig-tree springs up by the way side, the sycamore spreads its branches, and the vines and olives still climb the sides of the mountains. The desolation which covered the cities of the plain is not less striking at the present hour than when Moses with an inspired pen recorded the judgment of God, the swellings of Jordan are not less regular in their rise than when the Hebrews first approached its banks; and he who goes down from Jerusalem to Jericho still incurs the greatest hazard of falling among thieves.

There is, in fact, in the scenery and manners of Palestine, a perpetuity that accords well with the everlasting import of his oral records, and which enables us to identify with the utmost readiness the local imagery of every great transaction.

CHARITY TO THE POOR.

We were led in our last paper to some remarks upon this essential part of Christian benevolence. They were suggested by the unwonted severity of the season, and by the special calls upon the public sympathy and charity, which it has occasioned. We fear that this great virtue is less appreciated, and its obligation less

felt, than it demands. There is unquestionably much charity among us, and, as a community, we have reason to congratulate ourselves upon the existence and influence of many valuable institutions, and on the wide diffusion of a spirit of active kindness. But notwithstanding all this, we fear, that there is a prevailing disposition, in "this day of associations," to rely too much upon what is done by the public, or by societies; and that there are those, who in becoming subscribers to public charities, feel themselves exempted from the obligations of personal and private benevolence.

If every individual and every family, who had something to bestow, would search out and relieve according to their ability some worthy, or if not worthy, some distressed sufferer, the demands on the public institutions would be greatly diminished, and a most important moral influence might be exerted, which would soon be felt throughout the community. The alms and the counsel, the friendly visits and Christian sympathies of private individuals reach the heart far more effectually, than do even the best administrations of public charity.

No one can be ignorant,—says the author of "Remarks on the Police of Boston," whose official situation and experience, many years since, give weight to his suggestions,—"with what different sensations public and private charity is received; the one bestowed by the administration of the police; the other by the voluntary will of the benevolent individual; Private charity is always moistened by the tear of gratitude. Public charity is often demanded as the appropriate proportion of the public fund. Private charity carries with it some recognition of a providential interposition; creates some disposition even in the most vicious towards reformation; or at least, removes the murmur of being forgotten, and an outcast. Public charity has neither the warmth of personal interest, nor the attachment of obligation.

A fine example of private beneficence, as well as of public spirit, is presented in the character of Mr. Reynolds, the philanthropist, a memoir of whom is given in the Biographical Notices on our first page. He was munificent, as will be seen, in his contributions to public objects. But he made conscience of his private bounty; and therefore, "when the ear heard him, it blest him, and when the eye saw him, it bare witness to him, because he was a father to the poor, and the cause that he knew not he searched out."

Christian Reg.

Beef-steaks are said to have been invented by Lucius Plaucus, a noble Roman, condemned by Trajan, for some offence, to act as one of the menial sacrificers to Jupiter. The fragments of the victim being laid on the fire, the unfortunate senator was compelled to turn them. In the process one of the slices slipped off the coals, and was caught by Plaucus in its fall. He burned his fingers, and he instantly put them into his mouth; in that moment he made the grand discovery, that the taste of a slice thus carbonadoed was infinitely beyond all the old, soddened cookery of Rome. Turning the whole ceremony into a matter of appetite, he swallowed every slice—deluded Trajan, defrauded Jupiter, and invented the beef-steak.

A Hot dinner.—Sharks, it is said, will follow a vessel for days or weeks together, in hopes of catching a man overboard, or for the sake of any bits of offal, or the refuse of the table. On this subject Jack Taffrail tells a pretty tough story. "There was," said he, "a big shark that followed the Mary Ann for a whole month together. He knew when it was meal time as well as the best of us, and would always be ready for his share of the mess as soon as the ship's crew had finished theirs—Well, there was Tom Staysail and myself, we laid a plan to outwit the fellow. About dinner time one day we heated a cannon ball—a twenty four-pounder—red hot; and having first tossed Mr. Shark a bit or two of meat to get him in the way of catching well, we threw him the red hot ball. He caught it and swallowed it down quicker than you could say Jack Robinson." "Didnt it kill him?" asked a bystander. "I don't know, faith," returned Jack, "but I believe he thought 'twas a very hot dinner, for we never saw him afterwards."

CHARLESTON, Nov. 22.

CAROLINA BLANKETS.—There has been left with us for public inspection, a pair of blankets, from the manufactory of Col. John E. Calhoun, of Pendleton District. The warp is of Cotton, and the filling of Wool; and they are pronounced by competent judges to be equal, if not superior, to London Duffils. Experience has proved them to be very durable. They measure 8 by 9 quarters, and are sold as fast as they can be manufactured, at \$5 per pair. Col. C's establishment is found to be highly beneficial to the farmers of the district, who find their ready market for all their wool, and a portion of their cotton crops. Flannels, to a considerable extent, are likewise manufactured at this establishment. Very handsome specimens of carpentry have been made there. The wool-carding part of the establishment is actively engaged in preparing the wool of the neighboring counties, for domestic use, which is, brought, in some instances, a distance of forty miles for the purpose.

Extensive Straw-paper Mill.

The Chambersburg, Pennsylvania, Franklin Repository mentions that a company of gentlemen are now erecting in that borough a mill-house, one hundred and fifty feet long, fifty wide, and three stories in height, in which it is contemplated to place eight machines, for the manufacture of straw-paper. This extensive establishment is expected to be in operation early next spring.

CHARITY TO THE POOR.

We were led in our last paper to some remarks upon this essential part of Christian benevolence. They were suggested by the unwonted severity of the season, and by the special calls upon the public sympathy and charity, which it has occasioned. We fear that this great virtue is less appreciated, and its obligation less

Furniture Warehouse.

MOSES MELLON has constantly for sale, at his Warehouse, Chambers corner of Union and Ann-Street, (entrance 38 Union and 74 Ann-Street,) a very extensive assortment of

Furniture Warehouse.

(High Post Bedsteads,
Couches,
Sofa-Bedsteads,
Bureaus,
Secretaries,
Fancy Chairs,
Patent Seat Rocking do,
do. Nurse do,
Common Rocking do,
do. Nurse do,
do. Work do,
Common Dining do,
do. Pembroke do,
do. Card do,
Flag Seat Kitchen do,
Setters,
Feathers of all kinds,
Feather Bells,
Mattresses and Paillases,
Bed-Vickings,
Painted Wash Stands,
do. Sinks,
do. Toilet Tables,
Time Pieces,
Boston, Sept. 14, 1831.
37—eo. 6m.

Hats, Caps, Umbrellas, &c. &c. !!

LABAN L. MACOMBER,
(At his old stand, opposite McLellan's Hotel.)

KEEPS constantly on hand a complete assortment of Gentlemen's, Youth's, and Children's HATS of every quality and description, manufactured under his own direction, and warranted not inferior to any made in the State.

Also, Fur and Felt, Patent India Rubber CAPS, a new and durable water proof article.

Also, an assortment of Sea-Officer CAPS—Hair seal Caps—Leather and Cloth do.—Fur GLOVES—Fur COLLARS—For TRIMMINGS—UMBRELLAS—Patent leather CAP-Fronts, Band Boxes, &c. &c. All of the above articles will be sold on as good terms as they can be purchased elsewhere.

Particular Hats made at short notice and warranted good—should they prove otherwise, recompense will be made.

Old Hats repaired and taken in exchange for new ones.

L. L. M. tenderers his grateful acknowledgments for the liberal encouragement he has received, and assures his patrons that no effort on his part shall be wanting to meet their approbation.

Gardiner, Nov. 24, 1831. 47

Universalist Expositor, No. 9.

JUST published by MARS, CAPE & LYON, 362, Washington-street, The Universalist Expositor for November, 1831.—Contents:

Art. I. Influence of Secularism upon the Literary and Scientific Institutions of our Country, considered in reference to the expediency of establishing Schools and Seminaries to be exclusively under the control of Universalists.

Art. II. Vindication of the Divine Character. A Sermon, from Job xxxvi. 2—"Suffer me a little, and I will show thee that I have yet to speak on God's behalf."

Art. III. Water Baptism.

Art. IV. Intolerance the effect of a belief in Endless Misery.

Art. V. The Phrases Born Again, New Creature.

"Except a man be born again, he cannot see the kingdom of God." John iii. 3. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17.

Art. VI. A Rich Man shall hardly enter into the kingdom of heaven.—"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. xvi. 23.

Subscriptions received by P. SHELDON.

Absconded.

FROM the subscriber, Oct. 18, an indentured apprentice to the name of CHARLES FROST. He is about 15 years old, stocky built, large black eyes and light brown hair. His clothing consisted of a black short jacket, black thick pantaloons and vest, a napt hat and thick shoes. All persons are hereby forbidden to harbor or trust said boy; as I will not pay any accounts of his contracting, but will pay FIVE DOLLARS for his return.

ALLEN WING of Wayne.
N. B. A boy by the name of Elisha Young, about the age of Frost, went away in company with him.

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of JOSEPH B. WALTON, late of Gardiner, in the county of Kennebec, merchant, deceased, intestate, and has undertaken that trust by giving bond as the law directs.—All persons therefore, having demands against the estate of said deceased are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

Gardiner, Nov. 8, 1831. 45—6mo.

COMMISSIONERS' NOTICE.

THE subscribers having been appointed by the Hon. Jeremiah Bailey, Judge of Probate for the county of Lincoln, to receive and examine the claims of creditors to the estate of THOMAS NELSON, late of Richmond, in said County, represented insolvent, do hereby give notice that six months from the 10th day of September last are allowed to said Creditors to bring in and prove their Claims, and they will attend that service at the office of Isaac H. Curtis, in Richmond, and the first Saturday of January, February, and March next, and from two to four o'clock P. M. of each of said days, at the time and place appointed for said purpose.

EBENEZER HATCH, ELIAS COLBY.

Richmond, Nov. 21, 1831. 47—

Singing Books.

HANDEL and BAYDN, Bridgewater Collection, Stoughton Collection, and other Singing Books of the latest editions, for sale at Boston prices, at P. SHELDON'S Bookstore.

Gardiner, Nov. 9.

Splendid Presents!!

P. SHELDON has for sale at his Bookstore, The TOKEN and other Annals for 1832—Also a great variety of interesting and useful Books for children, comprising the whole series of Peter Parley's Works, and others of a similar character.

Nov. 10.

Notice.

THE partnership heretofore existing between the subscribers is by mutual consent this day dissolved. All persons having unsettled accounts with the said firm are requested to exhibit the same for settlement, and all persons owing said firm are